

## “-ta” suffix

(Equivalent to “-ed” in English)

The “-ta” suffix in Pāli is equivalent to the present participle/ past participle in English. Its form changes so differently that it is hard to recognize it. It should be translated according to the context because it can be used in five cases as follows:

1. Past
2. Present perfect
3. Past perfect
4. Passive voice
5. As a noun (adjective and gerund)

### Examples

1. A monk is contented with a little.  
*Bhikkhu appakena **tuttho** hoti* (Aṃ-1, 335)
2. I had been contented with own wife.  
*Ahaṃ sakena dārena **tuttho** ahoṣim* (Vimāna, 86)
3. Then I will have been contented?  
*Tadā ahaṃ **tuttho** bhavissam?* (Thera, 356)
4. I have been satisfied with the answer to the question.  
*Ahaṃ pañhassa veyyākaraṇāya **tuttho** amhi* (Ja-1, 204)
5. Even before, that being was seen by me.  
*Pubbeva me so satto **dittho** ahoṣi.* (Pār, 145)
6. The venerable was seen together with a woman by me.  
*Ayyo mayā **dittho** mātuḡāmena saddhiṃ* (Pār, 289)
7. The foot of an elephant has been viewed by the inborn blind.  
*Jaccandhehi hatthissa pādo **dittho** hoti* (Udāna-161)
8. Māra’s intention was accomplished to that extent.  
*Māraṣṣa adhippāyo tāvatakena **siddho*** (Milinda-157)
9. Later, Ven. Sāriputta’s idea was accomplished.  
*Apara-bhāge Āyasmato Sāriputtaṣṣa parivitakko **siddho**.* (Pār-1, 79)
10. Someone’s purpose is accomplished; he is called Siddhattha.  
*Yassa attho **siddho**; so Siddattho nāma.* (Apādāna-ṭha-2, 24)

11. This world has been undertaken by him, and so too is the other world.  
*Tassa ayaṃ ca loko **āraddho hoti**; paro ca loko.* (Pāthika-147)
12. At that time, the enlightenment-factor of mindfulness is undertaken.  
*Tasmīṃ samaye sati-sambojjhaṅgo **āraddho hoti*** (Upari-127)
13. The other world is undertaken by a woman who is endowed with four qualities.  
*Imehi catūhi dhammehi samannāgaten mātugāmen para-loko **āraddho hoti**.*
14. He tried to put down (the Buddha's) bowl and robes on the ground.  
*So patta-cīvaraṃ chamāyaṃ thavetum **āraddho**.* (Dī-2, 12)
15. Is the moon waning, or full?  
*Ūno nu kho cando, **punno** nu kho?*
16. The entire monastery was filled up with a snake.  
*Sabbo vihāro ahinā **punno*** (V-mahā-121)
17. At that time the *kattika* constellation was full-fledged.  
*Tato ca kattiko **punno**.*
18. You have swum across by cutting *anusaya*. (Now) help the public swim across.  
*Tuvaṃ anusaye chetvā **tinno**; tāresi imaṃ pajaṃ.*
19. A monk has overcome attachment in the world.  
*Bhikkhu **tinno** loka visattikaṃ.*
20. Someone has overcome doubt; that is his liberation, nothing else.  
*Kathaṃ-kathā ca yo **tinno**, vimokkho tassa nā'paro.*
21. Sensual desire has been abandoned by the monk.  
*Bhikkhuno kāma-cchando **pahīno hoti**.* (Dī-3, 224)
22. My hatred has been discarded, thrown away, and abandoned.  
*Doso ca me catto, vanto, **pahīno**.*
23. Old kamma has gone.  
***Khīnam** purāṇaṃ.*
24. Breeze is cherished by a sweated one; so too is water by a thirsty one.  
*Vāto 'va sedataṃ **kanto**; pāṇīyaṃ va pipāsīto.*
25. The elephant is tamed by the great hermit who has neither stick nor weapon.  
*A-daṇḍena a-satthena nāgo **danto** mahesinā.*